

The Brooklyn Jewish Center Review

How German Broadcasts Aim to Poison American Opinion Against Jews

By HENRY B. KRANZ

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By LESTER LYONS

JUNE

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INEPT JEWISH LEADERSHIP

ELSEWHERE in this issue Mr. Louis Lipsky discusses with his usual clarity and vigor the referendum-technique recently employed by the Council of Federations and Welfare Funds with respect to a National Advisory Budgeting Service, and condemns the methods employed by the Board of Directors of the Council.

There is however, a deeper evil at the core of the entire problem, leaving the matter of method as perhaps the least important item. That evil is a vice that lies at the roots of the entire manner and content of the direction of Jewish communal life.

Two thoughts go hand in hand in all our efforts to cope with and solve Jewish problems in this country. One is the structural difficulty of multiplicity; the other is the inadequate and unworthy policy of a considerable portion of present Jewish leadership. In some ways, of course, the second weakness arises from the first, but basically both are due to the undemocratic origin and function of a great proportion of Jewish institutions.

We have recently seen the debacle of attempts at unity expressed in the formation of the General Jewish Council, consisting of the Bnai Brith, American Jewish Congress, American Jewish Committee and the Jewish Labor Group. These organizations, dissimilar among themselves in function, and demanding different loyalties, cannot among themselves even work out a single loyalty to the one ideal of Jewish unity, and sink their differences of method in the face of the tragic necessity of such a unity of purpose. To each organization its own autonomy appears to be more important than the end which all purport to serve.

Tribute should be paid to the large number of men and women who loyally give definite and unselfish service to American Jewry and who have lifted themselves to such leadership

by long years of preparation and ideological devotion. But in too many communities, and too frequently even on a national scale, the direction of currents vitally important to the present and future of Jewish life, lies in the hands of men who carry on such direction according to the worst forms of the *shtadlan* tradition. They are men who have emerged as figures in Jewish life only since the advent of Hitler. Their point of view is tainted by their sole concern with the preservation of their own well being and the interest of the class which they represent. So far as the historic underlying basis of Judaism and, for instance, Zionism may be concerned, they are no more interested than they would be in abracadabra. In the event of the disappearance of the Jewish crisis in and out of America (a solution which would owe very little, if anything, to their interest and understanding) their concern with Jewish problems would cease with that crisis. It is inevitable, therefore, that the quality of their leadership is affected by their woeful ignorance of the character of the problem which they undertake to solve.

There is a tragic vice in such a situation. The generality of Jews tends to despise such leadership and by a natural process of human reasoning, identifies the cause with the leader and becomes either apathetic or even hostile to the cause.

It has been one of the chief sources of strength of the Jewish people throughout the six past millennia, that in times of crisis great men and women have risen to leadership and have lifted the Jewish people with them in their rise. We must hope that this blessing of providence will not cease. We must, however, do more than merely hope. We must do such acts as are necessary to translate that hope into a reality, and that we must do understandingly and without delay.

—WILLIAM I. SIEGEL

JEWISH BOOKS FOR JEWISH HOMES

JEWISH Book Week" was recently observed in many Jewish communities throughout the land. The message that it emphasized is one that is of inestimable value to the development of Jewish life — a message that ought to be re-emphasized again and again throughout the year.

We Jews were termed the *Am Ha-Sefer*, the People of the Book. Friend and foe alike acknowledged the great love that the Jew always had for books. No Jewish home was complete without a Jewish library — at least without the Jewish classics.

The weakness in Jewish life in America today may be attributed in large measure to the fact that we have lost the appreciation of the Jewish book.

The Jewish Publication Society of America is an organization founded for the express purpose of winning back for our people the honored appellation, People of the Book. It is a non-profit organization, and publishes books of merit dealing with Jewish life. Some of the greatest works in Anglo-Jewish literature were published by the Society. The works of Zangwill, Graetz's "History of the Jews," the new English translation of the Bible, the famous studies of Solomon Schechter are among the books issued by it. Every member, by paying a nominal fee of five dollars per year, receives three such books out of a list of six that are published annually. For the sum of \$10, a member receives all six.

Rabbi Louis Haas, a field representative of the Society, is now in Brooklyn endeavoring to interest the Jews of our Borough in this most worthy project. It is to be hoped that the members of our Center will take the lead in bringing back the Jewish book to the Jewish home. Let us prove that we are still worthy to be termed the People of the Book.

—ISRAEL H. LEVINTHAL

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JUST BETWEEN OURSELVES—

"ביתנו לבן עמינו"

An Intimate Chat Between Rabbi and Reader

RECENTLY there came to my attention a copy of a brilliant address delivered by the Most Reverend Thomas E. Molloy, the Bishop of Brooklyn, before a gathering of the Catholic Religious Teachers. The address was published by the Committee of Catholics for Human Rights, and it is hoped that it will reach thousands of readers.

The Bishop realizes the tremendous influence possessed by the teachers of the young generation and therefore feels the necessity of presenting to them a special message in reference to your educational endeavors which I deem at the moment to be of particular interest and of practical importance." He then proceeds to advise them along certain lines that must be heartily commended by men of all faiths and creeds who believe in the eternal verities by which men must live. In these turbulent and trying times, our children must be made to realize that in their private or public life, in all their relationships, social and political, "they will be called upon to satisfy indispensable ethical standards of right and wrong." He emphasizes the truth that should be apparent to everyone, that it is the responsibility of the school to prepare the child for its future social relationship and civic responsibility. "For the school comes immediately after the family as a socializing agency in the lives of our young people."

Bishop Molloy proceeds to expound basic principles upon which society must rest, and shows how the fathers of our republic based all their work and all their hopes on these basic ethical and spiritual principles. He points out in effective fashion, how the totalitarian and communistic theories violate all of these exalted views of man's inviolable natural rights, and pleads for the promotion of a "strong determination to combat and counteract instantly and effectively all insidious and subversive propaganda from within or from without that would induce them to believe that Democracy has failed."

After discussing the economic ills

of our times, he touches upon a point that is of the very essence of that "insidious and subversive propaganda," and which is being used by all forces that aim at the destruction of Democracy: "Now there is another falsely alluring and even wickedly suggestive proposal which may be presented in our troublous times and against which we must warn particularly our young people. This proposal will offer the information and even the advice that we can greatly lessen the strain upon our economic resources and eliminate a considerable degree of social and political disturbance by hating, persecuting and exiling certain members of our great group of common citizenry. We rightly reject and absolutely abhor any such proposal since it is un-American, uncharitable, unnatural and inhuman." And in a spirit of true broad-mindedness, and as if to emphasize this universal truth, the Bishop quotes from an address by the distinguished Governor of our State, Herbert Lehman: "This country was founded by pioneers who came here to escape racial and religious persecution. When they sailed from their native homes in the Old World they left behind the enmities which divide nation from nation; race from race; creed from creed; class from class." To which the learned Bishop adds: "We all undoubtedly subscribe to this expression of true Americanism. We must regard, moreover, any other teaching, as I have already indicated, as not only un-American but un-Christian, since it contravenes the moral and spiritual requirements of charity."

I quoted at length from this masterly address because in these turbulent times it is good to hear such sentiments from one who is an accredited and revered representative of a great Church in our own city. Some people, it must frankly be admitted, were at a loss to understand the attitude of this great Church and its leaders toward such a fundamental moral, American and religious issue, because, as the Bishop aptly remarks:

"and still, notwithstanding this soundly established truth, we sadly know that racial friction, bitterness and inequality are experienced in our midst." Nay, sorrowfully, we must admit that we see and hear men who call themselves Catholics, and who claim that they speak for their religion, who violate these very fundamental principles which Bishop Molloy so eloquently proclaimed. We know now, what many of us always knew, that such men and women speak not as true followers of their religious beliefs, but as misguided errants, who by their acts, belie the true concepts of their religious teachings.

We have always felt that the true teachings of this great Church were to be found not in the bitter outpourings of those who are false to their religious teachings, but in the encyclicals of its great spiritual heads, Pope Pius XI, who declared: "We regard racism and exaggerated nationalism as barriers raised between man and man; between people and people; between nation and nation," and in the pronouncements of all such true leaders as that of the Bishop of our Borough.

We know now, what many of us have always known, that a true Catholic, a true Protestant, a true Jew, cannot have prejudice or hatred in his heart toward a fellow man, that a true religionist must recognize the fundamental truth that underlies all religion, the Fatherhood of God, and the Brotherhood of all Mankind.

It is to be hoped that the lofty sentiments expressed by Bishop Molloy will penetrate the hearts and minds of all followers of his Church, and the hearts and minds of the followers of every faith and every creed.

Israel H. Levinthal

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HOW GERMAN BROADCASTS AIM TO POISON AMERICAN OPINION AGAINST JEWS

THE devilish radio war which the Nazis have been waging against America almost since the outbreak of the war has two aims: first, to scare America away from helping the Allied cause, and second, to undermine the American people's morale. But one line has been clearly drawn from the very beginning. Unlike the usual tactics of constant shifting used by the Nazi propagandists, it has not altered by a hair's breadth. This line is the attack on the Jews. Here, as everywhere, the Nazis are attacking the "point of least resistance." They believe that America is ripe for a victorious anti-Semitic campaign.

This writer has sat for eight hours a day ever since the first days of the war, listening to propaganda from all the radio stations of the world, principally Berlin and he can testify to the fact that there is a group of "experts" in Goebbels' radio stations who are thoroughly acquainted with Jewish history, Jewish religion, and Jewish customs. They are men who are constantly leafing through books and records for material concerning the Jews in order to make it serve the ends of anti-Jewish propaganda.

How else are we to explain the Nazi radio's announcing a week before the last Purim holidays that there would be a "Purim lecture" on the thirteenth of March. The announcement was repeated later, with the hint that this Purim lecture would be of the highest significance to American Jews. What the Nazis probably wanted to do on this occasion was to point out that it is not the Nazis who, like Ahashuerus, are the worst enemies of the Jews, but the politicians in every country in the world, especially America, who give them too much rights, thus creating anti-Semitism.

This is only a surmise, for unfortunately the atmospheric conditions at 8:15 P.M. on the announced day were so bad that nothing but silence came from Berlin. But the surmise is strengthened by a talk which came through shortly before. It concerned President Roosevelt, and ran something like this: "We have recently published authentic photographs show-

A Noted Viennese Journalist Now at CBS' Foreign Listening Post Reports on Nazi Short Wave Propaganda Beamed to America

By HENRY B. KRANZ

ing President Roosevelt and his closest collaborators when he was governor of New York, the stronghold of world Jewry. Since then these men have climbed the heights with Roosevelt and carried him with them—these Felix Frankfurters, Morgenthau, Baruchs, and Lehmans. They formed the famous Brain Trust, which up to a short time ago, bashfully hid the fact that it was nothing but a very primitive Jewish dictatorship over American Democracy." In the course of his talk, the speaker pointed out that America is becoming more and more bolshevized, thanks to the growing influence of the Jews, and that it could not be long "before America would awake."

In the many books on America which the Nazis are always studying, they found the name of a General Israel Putnam. It is well known that this Revolutionary hero was a pure-blooded Connecticut Yankee who invariably rode at the head of his troops in his shirt-sleeves, blissfully ignorant that one day Germans would call him a "cowardly Jew"—all on the strength of his Biblical name, Israel. We must grant that it speaks well for the restraint of the Nazi Jewish experts that they have not yet elected Abraham Lincoln a Jew. Nevertheless, they occasionally speak of Roosevelt as "Rosenfeld," leaving the listeners to draw their own conclusions.

Attacks against the American Jews are broadcast daily from Berlin. They often cite Coughlin's *Social Justice*. They also give fifteen minute fill-in lectures, designed to show patriotic Americans that the Jews are the arch-enemy of humanity. But no matter what the subject of a propaganda speech may be, attention is called to the "Jewish plutocratic tyranny" through which the United States is at present being ruled. For many years Hitler bellowed against "Jewish Bolshevism," but when he had made

peace with Russia he bellowed against "Jewish plutocracy."

Not even the musical programs from Berlin pass over the Jewish question. Not long ago listeners-in on a military concert were privileged to hear "Jewish Blood Runs from our Knives," and a few hours later the Nazi speaker talked contemptuously of the "few countries in which Jews still are allowed to go on with their dark political campaigning," and warned that "in those countries, the Jews will dig their own graves."

The Berlin radio repeatedly says that the only reason the English and Americans are not the good friends of Hitler is Jewish influence. "Germany is tired of being dominated by people Jesus Christ drove out of the temples years ago. After witnessing the fall of Czars in Russia, Germany has cleansed her system. Jews still dominate British economic life and the Jews are the reason for anti-German feeling in America at the present time . . . The Jews are the enemies of mankind, the enemies of that better world of friendship and love that every decent man and woman in America and elsewhere hopes and strives for."

Berlin knows very well that Churchill is a popular figure in America and that it would be impossible to lessen that popularity with purely political weapons. So the Jews must again be made to incite America against this great statesman. It was Lord Haw Haw (really William Joyce) who dished up the following as early as September 1940: "His (Churchill's) office as Prime Minister is only a secondary occupation. His most important position is that of Chief Paid Agent of Jewish international finance in the attempt to destroy National Socialist Germany. His private standard of living has been made possible only by the largesse of wealthy British and American Hebrews."

And Lord Haw Haw, in his "holy anger against the Jews" was moved to reveal: "Let me mention a few of the Jewish schemers who did their damndest to bring this war about. There is Leopold Amery, in the cabinet, who last March actually said that German air raids would be very useful because they would stimulate the British people into a real hatred of Germany. There is Sir John Ellerman, whose private fortune stands roughly at sixty million pounds. He is one of the chief owners of the *Daily Mirror* and the *Sunday Pictorial*. He used these pornographic rags for the purpose of creating the conditions in which the British people could be led into war unprotestingly. There is the millionaire, Southwood, formerly Julius Elias, who helped to beguile the Socialist government into the disastrous adventure. We must not forget Horeb-Elisha (His Lordship was accustomed to spell the British statesman's name in this manner) who is supposed to have forged the weapons of victory. It would be unkind not to mention Sir Isidore Salmon, the magnate of John Lyons, (a famous English restaurant chain), and of course Lord Melchett, who must have made enormous profits out of the various armament projects associated with Imperial Chemicals."

Approximately a dozen other Jewish politicians were attacked in this speech, and Lord Haw Haw concluded: "And now I hear that so much damage has been done to London that this contemptible agent of Jewish revenge, Churchill, has had to discuss the destruction in secret with those useless, characterless, insipid members of Parliament whom he calls up every now and then to listen to his increasingly dismal speeches. If the common sense has not entirely deserted the common people of England they will turn to their dictator and say, 'You and your Jewish friends have brought this upon you.' But to hope for common sense from England is to forget the debauchery Jewish control of her thought and life has achieved. The damage is done, though worse is to come."

The Jews of England and America are blamed for the war not only because they wanted to fight National Socialism, but because they wanted to enrich themselves and because they sought to disrupt true Christianity everywhere, leaving Hitler its only defender. Thus Berlin said in December, 1940: "Any impartial observer,

if asked to come to an independent conclusion as to what creed was being benefited by England in this war, would be bound to answer without a moment's hesitation: Jewry. It is the Jews and their outlook for world materialism that are alone being defended by England—a creed that is in direct and violent opposition to all that Christianity stands for. Surely it is curious to want to defend Christianity with the aid of the most implacable enemy of Christianity—Jewry."

A whole series of other defamations sound just as though they had been thought up by that notorious Jew-hater, Julius Streicher, and quoted from his evil publication, *Der Stürmer*. For instance, during the course of the Polish campaign, the Jews there were described as "the scum of humanity, filthy, verminous, and crawling," and the Jewish women represented as prostitutes who would gladly give themselves to the victorious German soldiers for a few marks.

Then when the Munich attempt on Hitler's life was made the Jews were held responsible for it. They cited the alleged letter of a Jew called Rosenberg, written to a New York newspaper and proposing that "a number of criminals be taken out of jail and sent to Germany to finish off Hitler."

Always and everywhere it is the Jews who are striving for world domination, not Hitler. "In the United States Jews and their Gentile friends are trying to gain power, and they call those that are in their way the Fifth Column. Proclaiming liberty, democracy, and free speech, they would like to silence every true patriot, and, if possible, to send him to prison and to death, as their French brother Georges Mandel, did. Jews are leaving the newly rising Europe today. There is no place for them there. The money ring of Jews has been broken everywhere and a new and better world is in the ascendancy. The Jews are flocking to American shores, to carry with them the same seeds of unrest, misfortune and war they brought to Europe."

On March 27 of this year, it was announced for the first time that the Jews commit all these shameful deeds not only because they are congenital enemies of a better world, but because they are bound to obey the commands of a Jewish world-organization. This organization has its central office in New York.

"The Jews have encouraged every movement calculated to disintegrate Christianity, to weaken Christian faith and organization, to corrupt Christian morale, and to undermine authority. In all the chief centers where Jews reside they have an organization which they call "Kahilla." The strongest of these Kahillas is now in New York. The organization of the Kahillas is similar to that of the Free Mason lodges. They are secret organizations headed by a few men whose names are unknown to the members. Those who belong collect information and spread rumors for the benefit of those at the top, who work for the triumph of Jewdom. By means of this organization the long arm of the Jew is extended everywhere. Jewish interests are fostered, Jewish enemies are neutralized or even assassinated. Big financial deals and market rigging are carried out. Political plots are hatched. There is a book on that subject written by a converted Jew. It is called "The Book of the Kahilla," and it was written by a German Jew called Brachmann who lived in Russia long before the advent of Nazism. It is entirely authenticated." And the speaker concluded: "Are you on the side of the Jews or the side of Christianity? When the history of this war is written it will be seen that the Axis ideology was based on Christian ideals against Free Masonry. Paganism is not a real menace to Christianity. The enemies of the Christians are the Jews."

These and similar hate-filled outbursts against Jewry, and especially American Jewry, are hurled to the four corners of the earth by a dozen powerful radio stations in Germany. It is difficult to ascertain what their effect is. There are no statistics on the extent of the Nazi radio's audience here or elsewhere.

It seems imperative that counteraction by radio be taken to enlighten the world as to the true nature of the Nazi anti-Semitic mud-slinging. It is high time that those Americans who give ear to the Nazi radio here, and also the Latin Americas, be told authoritatively how false these cowardly attacks are. Let no one say that propaganda of the Nazi type takes care of itself. We have just experienced the fruits of anti-Semitic propaganda in Germany, Austria, France and the Balkans. For us, here, to stick our heads in the sand, may be equivalent to suicide.

THE SCANDAL OF THE REFERENDUM

By LOUIS LIPSKY

THESE is so much anxiety and grief in the world that "The Scandal of the Referendum of 1941" will probably not cause a ripple of excitement in American Jewry. There are other more important things to think about. All eyes are turned to Syria, to Palestine, to England. More and more, war preparations occupy the American mind and overcloud the mood of American Jews. Why get hot and bothered about miscount of the vote on the "burning" question of national budgeting by the Council of Welfare Funds? Why disturb the peace with a controversy about this miserable affair? After all, what is involved is a petty misdemeanor. It does not deserve to have indignation wasted on it.

By now, the incidents leading to the referendum are almost forgotten. A group of men in the Council wanted to take authority over the budgets of all the Welfare Funds in the United States. They were interested, they said, in proper accounting, in a balanced distribution, in order and system. Just at this time, when the whole Jewish world seems to be crashing, no one able to foresee what the next day will bring, they remembered the forgotten cause of national budgeting. They wanted to do a good job for the American Jews. They could arrange the budgets and save the Jewish communities a lot of trouble.

But the idea did not meet with general favor. On the contrary, it raised a storm all over the country. It was hard to convince anybody that American Jewry was clamoring to have a small committee of philanthropists tell them how to distribute their money for national and overseas purposes. At the time, the Joint Distribution Committee and the United Palestine Appeal had dissolved the United Jewish Appeal, and a loud cry of anguish arose when it was heard that this union had been wrecked. Many felt that the national budgeting plan was intended as a penalizing device against the Zionists.

To the surprise of the leaders of the Council—who expected, as always, that the advice of Money would be taken without question—a vigorous opposition to national budgeting was manifested all over the country. When they came to the Atlanta Con-

ference, the Board of the Council preferred not to give a public airing to the accumulated discord. At the suggestion of Dr. Abba Hillel Silver, it was agreed to transfer decision to the "member agencies" of the Council. Inadvertently, it was called a referendum. No procedure was worked out, however. There was no consideration given to the question of who would have the right to vote, the form of the questionnaire, the impartiality of the control over the voting.

In Atlanta, when Dr. Silver made his suggestion, the issue was clear enough. It seemed that everybody understood it. The Council should get the views of the interested parties on the question of evaluation of national and overseas funds. The parties to be consulted were the Welfare Fund Committees, who were responsible for the raising of such funds locally. It was their views that were important, that would be decisive. It was not suggested that either Federations of Jewish Charities or Social Service Organizations or Community Councils had any interest in the matter. The Council should be guided by those for whom the budgeting service was intended.

The Board of the Council proceeded, however (1) to assign votes to its "member agencies" on an arbitrary basis; (2) the Secretary of the Council, aided by a sub-committee on which the minority was not represented, drew up the text of the questionnaire; (3) the questionnaire thus prepared was sent to all "member agencies," including Federations and Social Service Organizations; (4) the Board of the Council and its officers, whose recommendations had been challenged, proceeded to use the influence of their offices to make propaganda for the referendum, and indicated that they would regard its rejection as lack of confidence in them; (5) the staff of the Council sent its own literature to all "member agencies," which served to fix the official position; (6) no impartial committee of scrutineers was appointed to take charge of the votes, but the Secretary reported to a special committee appointed by the

Board, on which no representative of the opposition was included, and it was this committee which rendered the final decisions on the referendum.

In other words, none of the elementary precautions to ensure impartiality in a dispute were taken by the Council. All such precautions were ignored. Opponents to the referendum were regarded as opposition to the Council. It is no wonder, therefore, that the official report issued by President Sidney Hollander, announcing that the referendum had received a majority of the votes, is a misleading document, an evasive document, worthy of a strictly political organization organized for control. The report is designed to hide the truth. It is intended, however, to "save the face" of the leaders of the Council and, at the same time, to enable them to carry out their intention in 1942 to fasten a national budgeting service upon Welfare Funds that have expressly refused to consent to such a procedure.

* * *

If you read the official explanation with patience, and analyze the verbiage, the misleading statistics, the truth will appear in spite of the effort to hide it. These are acknowledged facts. The votes of all "member agencies" were given equal rights. That is to say, Federations of Jewish Philanthropies and Social Service Organizations—having nothing to do with the collection of national and overseas funds—were given the right to vote. Almost half of the "member agencies" approving the referendum have nothing to do with national and overseas fund-raising. In the City of New York, the Greater New York United Jewish Appeal not being a "member agency," had no vote, although it raises about one-third of the total amount raised in the United States for overseas purposes; but the New York Federation of Philanthropies cast 6 votes for the entire community. The right to vote was given to 3 Canadian "member agencies," although they have no relation to the problems and conditions which beset the communities of the United States.

The votes of about half a dozen "member agencies" were eliminated on the ground that the questionnaire had been returned too late, although the committee knew that these agencies had sent in their votes in time to be counted. No consideration was given to a list of 7 cities that had laid the whole question on the table, thus indicating their disapproval of national budgeting. The Secretary of the Council employed his time and talent influencing votes by official arguments. Final decisions on disputed questions relating to the referendum were rendered by the Board of Directors, who had a special interest that the questionnaire should be affirmed.

In view of this situation, Mr. Hollander's statement as to what the Council now intends to do has an air of studied disingenuousness. He said that the Council took cognizance of the divergence of opinion on the issue, and therefore decided to expand its regular advisory budget service for 1941. The impression is made that this is a concession to the minority, but the fact is that even if the Council had intentions or authority in that direction, there is nothing to evaluate with regard to the budgets of 1941. The agreement in the United Jewish Appeal fixes the distribution of funds for 1941 as between the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service. Most of the campaigns for 1941 have already been held. There is nothing for the Council to do in this connection except to plan for 1942. This it is preparing to do. It intends to accept the so-called majority vote on the referendum as a mandate. It will now be legal for the Council to engage in national budgeting. It will proceed on the theory that it has been authorized by the majority of its "member agencies" to implement the decision, and will impose upon the Jewish communities of the United States a procedure which a large majority of them have rejected or, at least, have not expressed a willingness to accept.

What good will it do the Council to take advantage, at this time, of this muddled situation, and to force its control over communities that reject its authority? The Jewish public will not be deceived by Mr. Hollander's statement. The record has been circulated throughout the country by the Council. The minority group will draw the facts out of the

intricate statistical report. It would have been wiser for the Council to let things remain as they are, and to announce that no definite results could be predicated upon the returns in the referendum. The Council could have explained that it was a loose federation, had gotten itself in a mess by not segregating the Federations from the Welfare Funds, that it had to follow general rules that were not applicable to the conditions of a referendum, and that the "member agencies" were not experienced in the technique of referendums, etc. Instead, the Board prefers the dubious way of pretending that it was sustained by a majority of votes (which it did not really have) and also sends out assurances that it does not intend to proceed with budgeting for 1941, although what it proposes to do in 1942 is easily to be read between the lines of Mr. Hollander's announcement. It is characteristic of autocracy, however, never to confess to an error, never to concede a point, as a matter of honor. The Council will doubtless obstinately proclaim, to the end of time, that the referendum gave

it a majority approval of national budgeting. * * *

But, as was said at the beginning, we are living in a world full of grief and tragedy, in the light of which all of this is petty and unworthy. It is hard, at this late date, to instill a decent respect for public opinion among men who lack even a primitive appreciation of its value and significance. It is hard to find real sportsmanship in Jewish public life, more particularly among Jews of the "upper brackets." In this, the Council of Welfare Funds does not stand alone. They are true to the form set by their allies and co-workers—the American Jewish Committee and the Joint Distribution Committee. This evidence of disrespect for public opinion is less disturbing than the fact that, in respect to this referendum, the leaders of the Council have stooped to practices hitherto never utilized even by Jewish philanthropists. This is the real "scandal" of the matter.

An editorial comment on the important subject discussed by Mr. Lipsky will be found on page 3.

"LUFT-MENSCHEN," INDEED!

By HARRY A. HARRISON

FOR the past nineteen hundred years, Jews have been accused of being *luft-menschen*. It was a term of opprobrium and insult, devised by our enemies. Driven out of Eretz Israel, forbidden to own land in most other countries, compelled to resort to trading and money-lending so as to be enabled to escape pogroms, the Jew was accused of "living off other people." He was a *luft-mensch*, ungrounded, apparently drawing his sustenance out of the air, never firmly rooted in one place. As though he purposely chose instability and insecurity!

On Sunday, June 15th, of this year, in New Jersey, seven Jewish young men helped to put the real and true significance into the expression "Jews are *luft-menschen*." For these seven unassuming *halutzim* (they belong to the Hechshara training camps at Highstown and Cream Ridge, New Jersey) received their licenses as air pilots from the United States government. In the presence of 1500 cheer-

ing men, women and children, these seven modest young men went up into the air, literally speaking, and piloted planes in a manner which elicited high praise from the assembled multitude. Their training had been done in odd hours when they were not working as farmers in the fields of the Hechshara farms, preparing themselves for life as pioneers in Eretz Israel.

Professor Albert Einstein and other leaders in the Zionist cause came to the celebration that crowned this unique event. And if those who were present walked a bit more upright, sang more vehemently, spoke more feelingly and danced more joyfully than ordinarily, who could blame them? Their seven pilot friends and comrades had helped to erase from the souls of those present, and from the hearts of all Jews wherever they dwell, a portion of the hateful calumny that had been visited on our people for almost two thousand years.

Luft-menschen, indeed!

THEODORE HERZL

A NEW BIOGRAPHY

Third and Last Part

By ALEX BEIN

Translated from the German by MAURICE SAMUEL

ON October 13, 1898, Herzl took the Orient Express to Constantinople. On his arrival the next day he bethought himself that it would be unwise to submit to the Kaiser detailed and far-reaching proposals which might at this stage lead only to refusals. His original idea of the Jewish Company fused in his mind with the suggestion made by Seligman in London. "We can ask only for permission to create an organic, initial cell: A Jewish Land Company for Syria (with a charter of rights); this is as much as we can expect, if we are lucky."

A messenger appeared at the hotel with instructions to Herzl to present himself at half past four at the little palace which had been specially erected for the Kaiser. Five minutes before the appointed time Herzl and Wolffsohn were at the gates. Wolffsohn waited outside, Herzl entered. He was led into a waiting room—and a guard set over him. Finally, at half past six, he heard the command given to the guard of honor outside to present arms: the Kaiser had come. Five minutes later Herzl was called. Count Kessel led him past the Empress and von Bulow into the Emperor's working room. Von Bulow, the German Minister for Foreign Affairs, entered behind him. The Kaiser, in dark Hussar uniform, came forward to receive him. He was happy to see Dr. Herzl, he said. "Your Imperial Majesty, I am very happy at the honor conferred on me." The Kaiser went round the table, pushed a chair round to Herzl, himself sat down with his back to the table and crossed his legs. Herzl and Bulow sat down, and throughout the interview held their silk hats between their knees, in accordance with form. The Kaiser asked Herzl to speak.

Herzl unfolded his plan in all its details, and with all the essential arguments regarding the advantages which would accrue to Germany and Turkey. The Kaiser listened, and nodded repeatedly.

"I do not know," said Herzl, "whether I've lost my sense of proportion, but the whole thing appeals to me as quite natural."

The Kaiser answered: "To me, too."

The Brooklyn Jewish Center Review was privileged to publish this condensation, prepared by the editors, of the new biography of Herzl recently brought out in an English translation by the Jewish Publication Society of America. The Review is grateful to the Society for permission to present this new work, and thus add to its readers' knowledge of the life of the founder of the modern Zionist movement.

The preceding instalments dealt with Herzl's heroic efforts to gain support for his ideal, and the organization of the first two Congresses.

Bulow objected: "You ought perhaps to see the Turkish ministers . . ." he rubbed his forefinger and thumb together significantly. "They all take it here."

The Kaiser threw the suggestion off with a light gesture and said: "It certainly won't fail to make an impression if the German Kaiser shows his concern in the matter . . . After all, I am the only one who still sticks by the Sultan. I mean something to him."

The Emperor looked at his watch for the second time, and rose to his feet. "Have you another question?" he asked. Herzl brought up the details of the audience in Palestine, the address, or memorial, to be prepared for the Kaiser, and so on. The Kaiser said: "Write your address out and give it to Bulow. I will then work it out with him. . . . Only tell me in

brief what you want me to ask of the Sultan."

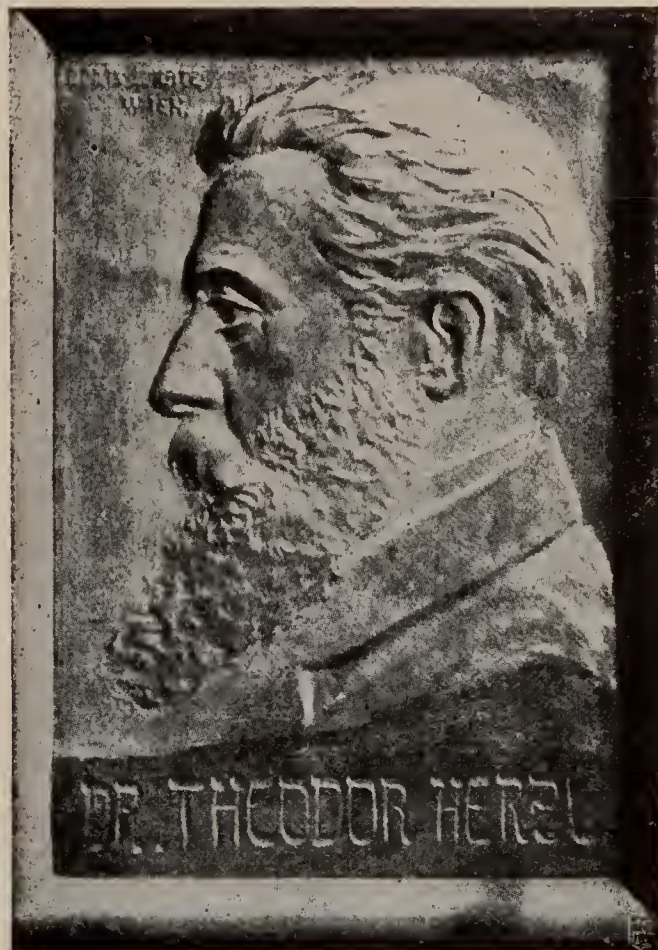
"A Chartered Company — under German protection."

"'Good, a Chartered Company,' and therewith he gave me his hand, which is powerful enough for two, pressed mine vigorously, and strode out before us through the middle door."

A week later, on October 26, 1898, Herzl, somewhat rested and recovered, arrived in the gaily bedecked harbor of Jaffa. As the party mounted the steps of the Hotel Kamenetz they heard the sound of saluting guns. The Kaiser had arrived in Jaffa from the landward side.

Herzl had not come to Palestine for a tour of inspection, but he was naturally anxious to take in whatever he could before the audience.

He arrived in the evening at Jaffa,



exhausted by the heat and the multitude of impressions. Soon after he received a visit from Hechler, whom he now encountered for the first time in Palestine. Through him he sent a message to Count Eulenburg that he would wait for the Kaiser on the road that ran by Mikveh Israel.

The next morning—it was a Friday—Herzl set out at an early hour for Mikveh Israel. He was not feeling well, and he had to make an effort to remain erect in the intense heat. In front of the school the pupils were assembled, and many colonists had come from outlying points to join in the greeting. At nine o'clock the Imperial cortege approached. First came grim Turkish horsemen, then the Kaiser's outriders and finally, among a group of ladies in gray, the Kaiser himself. Herzl gave the signal to the young choir, which broke into the Imperial hymn. Then he stationed himself near a plough and took off his tropical helmet. The Kaiser recognized him from a distance. To the amazement of the assembled he suddenly pulled up his horse, and the entire procession halted. He rode up to Herzl, held out his hand to him, and called, "How are you?"

"I thank Your Majesty. I am taking a look at the country. How has Your Majesty's journey been till now?"

"Very hot! But the land has a future."

"For the moment it is still sick," said Herzl.

"It needs water," answered the Kaiser. "plenty of water."

"Yes, Your Majesty, large scale irrigation."

"It is a land with a future," repeated the Kaiser. He extended his hand again to Herzl and, while the children sang the Imperial hymn again, rode off with his suite.

The scene made the profoundest impression on the assembled, and on Herzl no less. He regarded it as a good omen for the forthcoming reception of the deputation. He returned with his companions to Jaffa. In the fearful heat of midday they set out by train for Jerusalem. The compartment was crowded. Herzl began to feel feverish, and the attack became stronger as the hours passed. He was greatly weakened.

On Monday, November 2, the exact date on which the Balfour Declaration was to be issued nineteen years later, the audience took place

in the palatial Imperial tent.

The Kaiser was wearing a gray uniform, a turban, and gray gloves. In one hand he carried a riding whip, the other he extended in a friendly gesture. Herzl presented the delegation. Then he read out the address, while Bulow followed him in his manuscript. Herzl spoke first of the historic tie between the Jews of Palestine and of the aims of the Zionist Movement, without however being permitted to allude to the official program; then he went on to speak of modern technology which made possible rapid colonization, and of the blessing for all humanity which would issue from this enterprise. "We believe," he concluded, "this enterprise to be such an excellent one, so worthy of the participation of the most magnanimous spirits, that we bespeak for it the high help of Your Imperial Majesty."

The Kaiser in his answer thanked Herzl for the address, which he said had interested him extremely. "In any case," he added, "the enterprise must be made subject to further investigation and conversation."

The conversation passed to the harnessing of the water power of the Jordan, the hygienic condition of the country, and Herzl's plans for a "New Jerusalem." Then the Kaiser closed the audience by again holding out his hand to Herzl.

This audience was shorter than the one granted in Constantinople. It was also more vague. Certain influences or obstacles must have intervened during that period. The Kaiser assured Herzl of his interest and stated that further investigation was necessary. With regard to the projected protectorate nothing more was said. Everyone was utterly dissipated. Herzl, the hardest hit, kept his head up. He would know what version of the affair to offer to the public. And in this manner of encountering defeat, he also felt himself the leader. "I am neither cleverer nor better than any one of you. But I am undiscouraged, and that is why the leadership belongs to me."

THE German adventure influenced Herzl profoundly in many ways. For one, his journey brought him into closer and more intimate relation with Palestine. He himself later called it an "organic relationship." This new intimacy was reflected thenceforth in his speeches, as well as

in his Palestine novel, which he began that time.

The third Congress, which met in Vienna from August 15 to 18, 1899, differed from the first two in one important respect, namely that the ideological opponents of political Zionism took no part in it. The result was a mitigation of the internal strains and a larger measure of determination, such as Herzl had always aimed at both for the movement and for the Jewish people. What did emerge, however, was a definite oppositional mood directed at Herzl himself, as well as against the particular circle of the Vienna Actions Committee. This need not by any means have been all to the bad. Herzl had become so organically a part of the movement, his leadership was so unchallenged, that his followers no longer needed to sacrifice everything to enthusiastic support of him; they could permit themselves to criticize the details of his proposals. The question was only what the results of such an opposition would be.

All in all, this Congress, despite its sharp inner differences, lacked the storminess of the first two Congresses. When Herzl closed the Congress on a late Friday afternoon, well in advance of the Sabbath, he declared: "Our Congress has been a quiet one. We did not attain to that level of enthusiasm which marked the former Congresses. But as against that, we worked all the more. The Congress has passed out of its boyhood, it has entered the stage of manhood."

Meanwhile the pressure of his private affairs became increasingly severe. His public work suffered because he was not in an independent position. The *Neue Freie Presse* continued to ignore everything connected with the Zionist movement, and its publishers were forever pressing Herzl to mitigate his efforts on its behalf, or to abandon it altogether. Herzl also feared that his frequent absences from Vienna on Zionist business would one day cause him to lose his post.

He was irked and depressed by the anomaly of his position. On the one question which gave his life its meaning he could not write a line in the *Neue Freie Presse*, and he who so frequently negotiated with the world's potentates still remained, in the eyes of the publishers, a dependent employee whom they could dismiss at will. Little wonder, then, that he was

always on the lookout for an opportunity to put an end to a situation which he felt to be undignified and unworthy of him. In December, 1899, there arose a rumor that Bacher was preparing to sell out his holdings on the newspaper and to retire. Thereupon Moritz Reichenfeld, who, besides being Herzl's friend and relative and financial adviser, was also a bank director, proposed to raise the money with which Herzl might buy out Bacher, thus achieving, as co-publisher, a status of greater freedom. The negotiations which ensued, and which lasted for many days, were complicated by Herzl's son-to-father attitude with regard to Bacher himself; there were exciting scenes, reproaches, reconciliations. The objective which Reichenfeld had proposed was never attained, but not a little good was achieved. Herzl's salary became the highest on the newspaper, he was put in exclusive charge of the literary section, and was given the definite promise that henceforth the purely practical achievements of the Zionist movement could be printed freely in the *Neue Freie Presse*.

The fourth Congress convened in London on August 13, 1900. This Congress was supposed to be in the nature of a demonstration, and in that respect resembled the first Congress. There were, however, positive and negative differences.

The one practical achievement of the Congress was the founding of the Jewish National Fund. Herzl's plan for a form of national insurance, which had occupied him before the Congress, and continued to occupy him after it, was never submitted, owing to the opposition of the Actions Committee. His idea had been to create this sort of fund by means of compulsory minimum contributions, so that when Jews were overtaken by a new wave of anti-Semitism, and forced out of their respective countries, they could find at their disposal finances to which they were entitled, and which could not be regarded as charity.

On Herzl himself the London Congress did, in the end, not make a particularly profound impression. The ovations he had received left him cold. He had less use than ever for such honors. It had been a tremendous effort for him; he had carried on only by drawing on his last reserves of energy.

The work went forward almost uninterrupted. In mid-September he

went to Budapest, to spur Vambery to new activity. The latter again counselled patience, and gave his word of honor that, before next May, Herzl would be received by the Sultan. But this was not good enough for Herzl. He put pressure on Nouri Bey, who had received a considerable advance, and on his agent Crespi. In mid-October Crespi and Nouri reported to Herzl that the Turkish government was in urgent need of a loan of seven to eight hundred thousand Turkish pounds, and was prepared to pledge its customs receipts for the payment of six to six and a half per cent interest. Herzl was to be the *deus ex machina* for the loan. Herzl took it all very seriously; he wrote Wolffsohn about it, the latter wrote Kann, then Herzl corresponded directly with Kann. The latter declared himself ready to take up the loan, with the help of the bank. Herzl transmitted this favorable reply to Crespi and Nouri. A long correspondence ensued. Crespi kept changing the conditions of the loan, reported on conversations with the Grand Vizier, with the First Secretary, with the Treasurer; he came—naturally on a solid expense account, which the Actions Committee provided only with the greatest difficulty—to Vienna, said this and that, reported that Vambery's letter had been enormously helpful, and told Herzl that a telegraphic invitation was due any day now. Nothing came.

Five days later a telegram called him to Budapest. He left the next day. Vambery arrived an hour later, direct from Constantinople: the Sultan would receive him, not, to be sure, as the Zionist, but as the influential journalist and Jew. But at least he was going to be received—at last, at last, at last!

The next morning he set forth from Vienna once more; first for Budapest, where he was to receive further instructions, and then, together with Wolffsohn and Oscar Marmonek in the Orient Express for Constantinople.

On the fifth day after his arrival, i.e., on Friday, May 17, 1901, he was received by the Sultan. Shortly before the reception Ibrahim Bey, the Court Master of Ceremonies, informed him that the Sultan had been pleased to bestow upon him the Order of the Medjidje, second class. Herzl thanked the official, but informed him that he did not want any Order; five years before, the Court

had bestowed upon him, by error, the same Order of the third class, and he had accepted out of courtesy. Now, he would prefer to renounce any Order. The least he could accept would be the first class. A few minutes later Ibrahim Bey informed him that the Sultan had presented him with the Grand Cordon of the Order of the Medjidje, the highest at his disposal. Herzl saw in this a very promising beginning. Again a few minutes passed, and he stood in the presence of the Sultan himself.

THEODORE HERZL

SUCH men are rare—they tower above mankind
Like Himalayan peaks that touch the skies,—
Missioned for a majestic enterprise,
They sway not in the fury of the wind;
And on the scroll of life their names are signed
In characters of flame. The great and wise
Know them from afar, and at their bidding rise
To nobler conquests of the heart and mind.

Thou, too, hast dreamed a world compelling dream—
With glance prophetic and unfalt'ring soul
Thy Israel thou strovest to redeem,
And lead the sorrowing to a longed-for goal.
If thou wert dreaming, Herzl, sleep content—
A dream like Thy God unto Moses sent.

—FELIX N. GERSON

The audience lasted over two hours. Against his will Herzl was received as editor—or even as “director”—of the *Neue Freie Presse*. Vambery had advised him not to speak about Zionism; the Sultan did not want to hear about it. But he conducted the conversation, which Ibrahim interpreted in French and Turkish, with such skill and cleverness, that it glided as it were naturally and without hindrance toward his objective.

Immediately after the audience with the Sultan, Herzl had handed out the sum of forty thousand francs to the Nouri-Crespi group, for having brought the audience about, though he knew perfectly well that these men had done nothing and pro-

bably were incapable of doing anything. But they could harm him.

The great task before him now was to convert his personal success into the success of the movement.

Herzl soon learned that the achievements he had scored in the diplomatic field were very lightly regarded among some of his closest associates. Kokesch and Alexander Marmorek reported that the Russian members of the Actions Committee remained extraordinarily cool to the audience in Constantinople, and censured Herzl for having borrowed money from the bank to carry out this work. Nordau declared that the audience was a world historic incident, but Herzl had made the mistake of risking everything on the turn of a card. The opposition press would soon be writing that he was a new Baron de Hirsch who wanted to do business with Turkey on the back of the Jewish people. Nordau expressed himself very severely to Alexander Marmorek with regard to Herzl's methods; the latter, he said, was disingenuous and only half outspoken in his dealings with potentates and with the Jewish people. Herzl, whose heart and nerves were in such condition that he collapsed in a faint in the middle of an afternoon's walk, pointed out to Nordau that what he needed now from his friends, was protection, not criticism. When a man was standing on a high pillar it was wrong of his friends to make him dizzy. "Quite right, answered Nordau. "What they ought to do is hurry up with the mattress. . . ."

He was disheartened to the point of disgust; and with justice.

When the fifth Congress assembled at Basle on December 26, 1901 he had nothing to add to his earlier reports to the Actions Committee and in *Die Welt* regarding his relations with the Sultan. He could only rebut the attacks made on him, and that in the most general terms.

The fifth Congress did produce some valuable results. It completed the structure of the Zionist institutions. Herzl had been able to announce that the Bank was now open for business, even though it was not yet the powerful instrument he had hoped it would be. Herzl was, for this reason, of the opinion that it ought to remain inactive until it had accumulated a larger capital, and that this national asset "ought to be safeguarded with the solicitude which a father brings to the administration of the

family fortune." Even more important for the movement was the final creation of the National Fund, the spiritual father of which was Professor Shapira, who had already submitted the idea to the Kattowitz Conference of 1884 and had again pleaded for it at the first Congress. It was thus that a fund was instituted the importance of which was realized at the time by a small minority only. According to its statutes, the Jewish National Fund was to confine itself to the purchase of land in Palestine, to become the inalienable property of the Jewish people.

On February 5, Herzl unexpectedly received a telegram from Ibrahim summoning him to Constantinople to "furnish information" with regard to his proposals. He answered the call.

He was received in a friendly fashion. Ibrahim even informed him that he was at liberty to regard himself, during his stay in Constantinople, as the Sultan's guest. But with all this the negotiations, which were again conducted, on the Turkish side, by Ibrahim and Izzet Bey, advanced no further.

Izzet Bey repeated the formal cautious proposals already offered by the Sultan the year before; to wit: the opening of the country to Jewish refugees, on condition that the latter become full Turkish citizens, renounce all previous allegiances, accept all the duties of Turkish citizenship, and scatter themselves throughout Turkish territory, without mass settlements. At that, Palestine itself would not come into the picture. And in consideration for these concessions, the Sultan asked for the creation of a syndicate which would take over the funding of the Public Debt, and undertake through concessions the development and exploitation of Turkish mines.

Herzl asked for time. The next day he responded in writing.

He was ready, he informed Izzet Bey and the Sultan, to continue negotiating with his friends on the question of the exploitation of Turkish mines. However, the funding of the Public Debt, in the form proposed, was in his opinion not practical, particularly in view of the fact that it was impossible to win over the public at large and the rich Jews in particular with such limited offers of immigration and settlement.

It was unquestionably a personal triumph for Herzl that he was by

now able to communicate his Zionist aims to the Sultan in what was practically open form. It also marked a certain political advance that the Sultan should have offered free land for Jewish colonization in Asia Minor and particularly in Mesopotamia. But Herzl's essential demands were still refused. There could be no mass immigration, and whatever immigration took place would be directed by the Turkish government. Palestine was to be excluded. "A Charter without Palestine! I refused on the spot."

Not as hopeful as on the previous occasion, and yet not entirely disheartened, Herzl left Constantinople. He had kept hoping till the last moment that the Sultan would not let him leave, but would insist on continuing the negotiations. "But it turned out otherwise. With this man it always turns out otherwise than one expects. The Charter, too, will come in unexpected and unpredictable fashion—if it comes at all. That is, if we are to get it from the Powers after the partition of Turkey."

As far back as 1894, and again in 1898 with greater earnestness, the British Conservatives had brought to the fore the question of Jewish immigration into England — or, as the more cultivated called it, the immigration of poor foreigners.

The situation was skillfully exploited by Greenberg, one of Herzl's most devoted followers. Early in March 1902, he began his efforts to have Herzl invited to testify as expert before the Commission, in the belief that this would have a tremendous propaganda effect. By the beginning of May, when Herzl was in Berlin on business of the Bank, Greenberg telephoned him that the invitation could be expected any moment. But a few weeks passed before the call actually came despite the raging opposition of Lord Rothschild, a leading member of the Commission.

On June 9th he arrived in London, full of high hopes: the long-sought interview with Rothschild was to take place at last, on the day following the next. But when he returned to his hotel that night, after a visit to the theatre, he found a telegram from his wife. "Papa very sick. Come Vienna immediately." He understood in a flash. It was death. The night which followed he himself described as one of the darkest in his life.

The next day he received a telegram which extinguished the last

glimmer of hope that his father had had nothing more serious than an attack of pneumonia. He could not contain himself, but broke down and sobbed. Then he pulled himself together. Julie Herzl had telegraphed Wolffsohn to accompany her "poor husband" from Cologne to Vienna. Herzl refused this offer. "He can't help me." From the road he telegraphed to Kremenezky: "Please help my mother. Shall be there tomorrow evening. Funeral to take place at Turkenschanz cemetery—Omit speeches. Only Hebrew songs."

Early in July, Greenberg called him again to London, and on July 4 the meeting with Rothschild took place. Another step forward.

Nathaniel Mayer, Lord Rothschild, the son of that Lionel Nathan Rothschild who, after a long battle, had won the right to sit in the House of Parliament as an unbaptized Jew, was the first Jewish member of the House of Lords. It was understandable that he should oppose everything which in his opinion, endangered the emancipation which had been won by so much labor.

Herzl had been invited, declared Rothschild, so that the opponents of the Jews might be able to say: "Dr. Herzl is undoubtedly the best Jew, and it is his opinion that a Jew can never become an Englishman." Herzl replied: "It would be a piece of stupid arrogance on my part to give the Commission a lecture on the characteristics of a real Englishman. I shall simply tell them what frightful wretchedness reigns among the eastern Jews, and that the Jews must either die or get out. The misery of the Roumanian Jews is well known since 1897; the provisions of the Congress (of Berlin) have everywhere been ignored. In Galicia conditions are perhaps even worse. In that country we have some 700,000 destitute Jews. These too will set themselves in motion."

"Milord answered: 'I wish you would not say that to the Commission. It will lead to restrictive laws.' At this point I became solid: 'Certainly I shall say it. Most certainly. You may rely upon me to say it.' Thereupon his jaw dropped, he rang the bell, and sent for his brother Leopold. When the latter appeared I repeated what I had said and added that Jewish charity had become a machine for the suppression of the Jewish cry of misery. Milord wailed:

'That's what he wants to tell the Commission!' I went on: 'I would be a wicked sort of person if I would say only that which might lead to the restriction of immigration. But I would be one of those wicked persons to whom the English Jews ought to raise a monument, because I would be protecting them from an influx of eastern Jews and therefore perhaps from anti-Semitism. But I have a plan of help, and I want to submit that to the Commission.' Thereupon Milord interrupted me and asked whether I would take lunch with him. 'With pleasure.'

"After the coffee I went to his desk and asked: 'Would you now like to hear my plan?'

"'Yes.'

"I pushed my chair round on the side of his better ear and said: 'I want to ask the British Government for a colonization Charter.'

"'Don't say Charter. The word has a bad sound.'

"'Call it what you like. I want to found a Jewish colony in British territory.'

"'Take Uganda.'

"'No. I can only use this . . .' and since there were other people in the room I wrote on a scrap of paper: 'Sinai Peninsula. Egyptian Palestine. Cyprus.' Then I added: 'Are you in favor?'

He considered, with a pleased smile. 'Very much.'

That was a victory!

Three days later, on July 7th, Herzl appeared before the Royal Commission. He submitted his principal statement in written form, to be read out, Greenberg having translated it. He

began by pointing out that as leader of the Zionist movement he was in a position to understand the life and social condition of Jewry at large; then he outlined briefly his view of the Jewish question.

Soon after his arrival in London (July 4), Herzl had been advised by the Turkish ambassador to England that the Sultan had asked telegraphically that he proceed at once to Constantinople. He left on July 22, 1902, again in the company of Wolffsohn.

For the first time he gave a detailed report in *Die Welt*: "The negotiations," he wrote, "have again led to no results. However, the Sultan expressed his high regard and sympathy to Dr. Herzl. The connection is by no means broken off. On the contrary, we may still hope that the advantages which would accrue from a publicly recognized, legally secured settlement of the Jews in accordance with our program, will still be recognized in all its bearings by the Turkish government."

Meanwhile he had received a discouraging letter from Lord Rothschild, filled with warnings against ambitious and over-hasty plans, and characterizing the idea of Palestine as a myth, while, however, expressing recognition of Herzl's work.

Six weeks later, on October 5th, 1902, he sent Lord Rothschild, among others, his Palestine romance, "Altneuland," which was just off the press.

On October 22, 1902, a conference which was to have far-reaching results for the Zionist movement, took place. Joseph Chamberlain, a rich manufacturer who had entered politics late in life, had become the head

BUT WHO SHALL SEE?

BUT who shall see the glorious day
When, throned on Zion's brow,
The Lord shall rend that veil away
Which hides the nations now?
When earth no more beneath the fear
Of His rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye.

Then, Judah, thou no more shalt mourn
Beneath the heathen's chain;
Thy days of splendor shall return,
And all be new again.
The Fount of Life shall then be quaffed
In peace by all who come!
And every wind that blows shall waft
Some long long-lost exile home.

—THOMAS MOORE

of the British Colonial Office in 1895, and had retained his post when Salisbury's government was replaced by that of Arthur James Balfour.

Chamberlain listened with immobile features, but with every evidence of deep interest, as Herzl held forth in his somewhat stumbling English, following, in his discourse, the line he had already laid down before the Royal Commission. Palestine was the ultimate goal, he said, and in this connection he was in constant negotiation with the Sultan. But the negotiations were dragging, as was only to be expected when one was dealing with Orientals. "Now I have time to negotiate, but my people have not. They are starving in the Pale. I must bring them immediate help." And then he submitted his plan for the colonization of Cyprus and the Sinai Peninsula, including El Arish: Jewish settlers under a Jewish administration.

"On my travels," said Chamberlain, "I saw a country for you: Uganda. On the coast it is hot, but in the interior the climate is excellent for Europeans. You can plant cotton and sugar. I thought to myself: that's just the country for Dr. Herzl. But *he* must have Palestine and will move only into its vicinity."

"Yes, I must," replied Herzl. "The base must be in or near Palestine. Later we can also settle Uganda. For we have enormous masses ready to migrate. But we have to build on a national foundation, that is why we must have the political attraction of El Arish." He pressed on with his negotiations. "Man's life is short," he said.

Chamberlain promised him to ask Lansdowne to use his influence with Cromer to hasten the negotiations.

Greenberg, acting in Herzl's name, pressed the British government for an early reply to his outline of a Charter for East Africa, so that it might be laid before the impending Zionist Congress, which was to open August 14.

A reply came from Sir Clement Hill, permanent departmental head, but it did not go very far. Lord Lansdowne had nothing more to say than that "he had studied the question with the interest which His Majesty's Government always felt bound to take in every serious plan designed to better the conditions of the Jewish race." But time had been too short for a closer examination of the

plan and for its submission to the British representative for the East African Protectorate. "Lord Lansdowne assumes," the letter continued, "that the Bank desires to send a number of gentlemen to the East African Protectorate to establish whether there is in that territory land suitable for the purpose in view; should this prove to be the case, he will be happy to give them every assistance in bringing them together with His Majesty's representative, so that they may discuss with him, before the next Zionist Congress, the conditions under which the settlement could be carried out. Should an area be found which the Bank and His Majesty's representative consider suitable, and His Majesty's government considers desirable, Lord Lansdowne will be glad to consider favorably proposals for the creation of a Jewish colony or settlement under such conditions as will seem to the members to guarantee the retention of their national customs . . ." The document went on with an offer—subject naturally to the consent of the relevant officials—of a Jewish governorship and internal autonomy.

The first official declaration of a government directed to the Zionist movement, and this first recognition of the Jews as a people, reached Herzl in Russia. The letters he had written, immediately after the Kishineff pogrom, to Plehve and Pobiedonostzev had remained unanswered. But when he learned, toward the end of June, of a secret circular of Plehve's calling for the suppression of the Zionist Organization, after the sale of Bank shares had already been forbidden, he set everything in motion to go to Russia.

He was received twice, in a very friendly manner, by Von Plehve, and obtained from the Minister of Finance, Witte, the promise that the prohibition of the sale of Bank shares would be withdrawn if a branch of the bank would be opened in Russia, which Herzl had intended to do in any case.

Plehve stated that the Russian government was interested in the definite emigration of the unassimilable portion of the Jewish people, which created serious problems for Russia. The Russian government had therefore been sympathetic in its attitude toward the Zionist movement.

Leaving Russia, Herzl stopped at Altaussee, where his family was pass-

ing the summer vacation. There he took just one day's rest, then set out for Basle and the sixth Congress.

In the carefully formulated opening speech Herzl had emphasized at the very outset, that the East African project was in no wise intended as a substitute for Palestine. Palestine remained the unchangeable goal, and this had been made abundantly clear in his negotiations with the British government and all its agents. It was nevertheless his opinion that a method could be found of making use of this offer: "The offer has been extended to us in a way which cannot but contribute to the improvement of the condition of the Jewish people, without our relinquishing any of the great principles on which our movement is founded . . ." In closing, he proposed the appointment of a small commission which should make a thorough investigation of the East African offer.

Max Nordau, who was at bottom opposed to the plan even now, but who had been impressed by Herzl's plea for an objective attitude toward the British offer, and was, moreover, reluctant to abandon Herzl in this difficult moment, delivered an ambitious oration in support of Herzl's arguments.

On the majority of the delegates all this made but a slight impression. Although the official debate was directed to the resolution to appoint an investigation commission and although even the defenders of the resolution were for the most part convinced that there would be no East African colonization—indeed, their intention was to find an honorable way out for Herzl by burying the project via the commission—the resistance of the delegates became more determined from hour to hour. Curiously enough it was from the Russian representatives, among whom were the Zionists of Kishineff, who showed themselves unalterably opposed to permitting the Zionist Organization to negotiate for any other immigration center than Palestine.

The resolution was translated into the most important languages, including the Hebrew. Then the roll call began, and lasted about half an hour. There were 295 affirmative votes, 177 negative. The negatives were for the most part Russians, with a small admixture of westerners.

The announcement of the vote was accompanied by a deafening applause,

followed by a turmoil. The Russian members of the Actions Committee, Tshlenov, Tiomkin, Bernstein-Kohan, Belkovsky, Jacobson, Bruck and Goldberg handed him a declaration to read out to the Congress, wherein they stated that in the session of the Committee they had voted against the sending of the expedition. Herzl read the declaration. The signatories rose, stepped down from the platform and marched down the central aisle and out of the hall.

Deep depression reigned; the more excitable broke into tears; some sat down on the floor as if in the mourning rites of Tish'a b'Ab.

Late that evening Herzl resolved to sacrifice his pride and to go to the "Negatives." His speech was not humble, but rather that of an admonishing father. His words, calm, impressive, self-controlled and controll-

been a hard but a great one. It had been made evident that both in agreement and opposition that we could count on the Zionists. Then his speech took a familiar, an almost intimate note. "And when it seemed to me, in one of those difficult moments which were not lacking, that all hope was lost of retaining an immediate or visible goal, that is, one which could be attained within our lifetime, then I wanted to come to your rescue in your sore need, and to lift up your hearts, which had been opened up to me, with a word in the language of our forefathers, a word which meant both encouragement and duty: *'Im eshka-hech yerushalayim tishkah yemini*. If I forget thee, O Jerusalem, may my right hand forget itself.'" He uttered the words solemnly, his right hand uplifted, as if he had himself fashioned the ancient oath on the

peculiar to him, he had managed to pull himself together, so that few of the participants knew how matters stood with him, and to what extent the negotiations were exhausting him and using him up. When the sessions closed he went on ignoring his own exhaustion. He made preparations to proceed early in May to Paris and London in order to arrange the financing of the expedition. To this end he made contact with the New York financier, Jacob Schiff. On April 30 he had a long interview with Goluchovsky, the Foreign Minister, who had given evidence of an earnest interest in Zionism and who had advised Herzl to work in England for a Parliamentary expression of opinion in favor of Palestine.

Schiff had declared himself ready to negotiate a loan for Russia if the latter proved ready to do something for the Jews. Now Katzenelson was to place the proposition before von Plehve in Herzl's name, and leave for St. Petersburg the next morning. At five-thirty the next morning Herzl met him, by appointment, at the spring; he brought with him a heavy manuscript, the memorandum for Katzenelson's journey. He had sat all night at his writing desk. "Is this how you expect to restore your health?" asked Katzenelson, reproachfully. "Yes, yes, my friend," answered Herzl. "You saw yesterday that there is no time to lose. The last weeks—or days. We must hurry..." Nor was this the only piece of work he did. He wrote numerous letters to friends and to political personalities in Italy, Vienna, Russia. His diary breaks off with a report to Jacob Schiff on May 16.

The cure in Franzensbad did him no good; his condition grew worse. He returned to Vienna, but a rest at home brought no improvement either. On June 3 he left with his wife and Kremenezky for Edlach, in Semmering. He knew that this was his last journey. On top of a heap of correspondence on his writing desk he spread, before his departure, a sheet of paper on which he had written, in English: "In the midst of life there is death."

On Saturday morning he began to urge that his mother, who had been kept in ignorance of his condition, and his younger children, be called. His oldest daughter, Pauline, had been with him in Edlach for some weeks.

Continued on page 23

THEODORE HERZL

FAREWELL, O Prince, farewell, O sorely tried!

You dreamed a dream and you paid the cost:

To save a people leaders must be lost;

By foes and followers be crucified,

Yet 'tis your body only that has died.

The noblest soul in Judah is not dust

But fire that works in every vein and must

Reshape our life, rekindling Israel's pride

So we behold the captain of our strife

Triumphant in this moment of eclipse;

Death has but fixed him to immortal life,

His flag upheld, the trumpet at his lips.

And while we, weeping rend our garment's hem,

"Next year," we cry, "next year, Jerusalem."

—ISRAEL ZANGWELL

ing, did not fail of their effect. The next day, at a conference with representatives of the minority, a compromise was reached. The opposition reappeared in the Congress, and Shmarya Levin read forth a declaration to the effect that the withdrawal "had not been intended as a demonstration, but had been the spontaneous expression of a profound spiritual shock." Thereupon Herzl accepted, in the name of the Actions Committee, the resolution of the opposition that *shekel* funds, too, were not to be used to finance the expedition, and that the report of the expedition was to be submitted to the Greater Actions Committee before a new Congress could be called for the purpose of making the final decision.

In his closing speech Herzl declared that the sixth Congress had

spot. The Congress was swept by a storm of applause.

Sick and troubled by the condition of his heart, Herzl returned to Altaussee. But he took no measures to guard his health.

The East African prospect had taken a sharp turn for the worse since Herzl's last letter from the British government, dated August 14. To the obstructive resistance of the Russian Zionists, which had raised doubts in the mind of the British government as to the possibilities of success, was added the opposition of the English colonists in East Africa.

Toward the end of February he called the Greater Actions Committee to Vienna for April 11, 1904.

Before the opening of the sessions his appearance had terrified his friends. With that energy which was

NEW BOOKS REVIEWED

By DR. ISRAEL H. LEVINTHAL

"The Jew Faces a New World"
by Dr. Robert Gordis.
Behrman's Jewish Book House
New York City

RABBI GORDIS is one of the most capable and brilliant of the younger men in the American Rabbinate. In addition to serving as the Rabbi of an important synagogue—the Rockaway Park Hebrew Congregation—he is instructor in Bible at the Jewish Theological Seminary of America. While he has already published several notable scholarly works, this volume represents his first contribution to popular literature. The book consists of a collection of addresses which he has delivered before many a Jewish audience in this land, and of essays which appeared in some of the leading journals and periodicals. While the themes differ, they all center around the crisis that confronts world Jewry, as it finds itself in a New World.

Dr. Gordis believes that the major task involved in the solution of the new problems that today face our people must be assumed by the Jews of America. As he wisely puts it: "Call it the accident of history or the hand of destiny, the next world Jewish center must inevitably be the United States, for Palestine is still beset by grave problems. No other Jewry compares even remotely with American Israel, populous, free, secure and thoroughly integrated into the general life of the community. It is a chastening thought that the survival of the Jewish people, and, by that token, the preservation and growth of the Jewish heritage, rest primarily in our hands. It calls not for self-congratulation, but for searching of soul."

The author is fortunate in that he is blessed not only with a thorough knowledge of the Jewish past, but also with a keen mind, with the gift of logical and analytical reasoning, and the power to express in a simple but beautiful style the results of his researches and conclusions.

The volume deals with such varied but important subjects as, "Jewish Survival—Its Prospects," "Toward a Diagnosis of Anti-Semitism," "Fasc-

ism, Communism and the Jewish People," "The Myth of Race," "A Program for American Judaism," "Communism and Religion," "Religion and Economic Change," "The Jewish Contribution to Democracy."

It is a book that will be read with interest and pleasure because it goes to the roots of the many aspects of the Jewish problem. It will give the reader a new insight into Jewish life of our day, and a new understanding of the duty that is ours as the Jew faces a New World.

Otzar Ha-Beraitot
by Dr. Michael Higger, Vol. IV
New York, 1941

Dr. Higger has now published the fourth volume of his great work, the collection of all the *Beraitot* in the entire Talmudic literature. This is a labor of love on the part of this fine rabbinic scholar, and the book bears testimony not only to his indefatigable zeal, but also to his mastery of Talmudic studies and his fine scholarly research in that important field of Jewish literature.

The work is more than just a collection of the texts of these *Beraitot*. Each chapter is preceded by a learned introduction in which the author discusses the various theories about the relationship of these *Beraitot* to the works of the *Tannaim*, like the *Mishna*, *Tosefta*, *Mechilta* and similar works, and on the relationship of the *Beraitot* in the Babylonian Talmud to the Jerusalem Talmud, as well as critical notes on the text itself.

It is a work that will be appreciated by students of the Talmud, and the author is deserving of a hearty *ye-yasher kochacho*.

"Going To and Fro and Walking Up and Down"
by Charles Reznikoff,
New York, 1941

Students and lovers of poetry are well acquainted with the name of Charles Reznikoff, whose poetic writings are always an intellectual treat. This little volume gives further proof, if proof be necessary, of his genuine poetic talent. In his autobiographical observations on New York and Hollywood, we find delightful descrip-

tions of characters, scenes and events which are rich in their philosophic interpretations.

Readers of the *Review* will find special interest in "A Short History of Israel; Notes and Glosses," with which this collection of verse begins, and which, in the short space of fourteen pages, outlines in exquisite poetic phrases the essential features underlying our people's eventful history. So, too, is one struck by the rich sentimental note in his Kaddish, with which the book concludes, and in which there is a touching tribute to his sainted mother. It is to her that the work is dedicated.

Those of us who follow Mr. Reznikoff's writings in the *Menorah Journal*, in the *Jewish Frontier*, and in other periodicals, will be happy to have this beautiful collection of his choicest products in permanent form.

Old-New Land (Altneuland)
by Theodore Herzl. Translated
by Lotta Levensohn, with a Prefatory note by Dr. Stephen S. Wise
Bloch Publishing Co., N. Y.

It is almost inconceivable that we had to wait so many years for an English translation of this classic book—the last work of that greatest of modern Jews, Theodore Herzl. Translations of it in Hebrew, Yiddish and in many European languages, appeared years ago, but only excerpts had been published in the English language. We are, therefore, particularly indebted to Lotta Levensohn for this excellent translation. It will help to bring Herzl's prophetic vision closer to the American reader.

The book is written in the form of a fascinating novel, but in it Herzl envisions his dream of a model Jewish commonwealth in Palestine. To quote the beautiful words of Dr. Wise in his preface: "The greatness of *Old-New Land* is seen after forty years to lie in the accuracy of its prognosis and the little less than miraculous truth of its prophecy. Thus did the dreamer reveal how valid is his byword, *Wenn ihr wollt, dann ist es kein maerchen*. And if ye truly will it, it need not remain a dream."

Not only Zionists, but all thoughtful Jews should read this remarkable novel, both for its intrinsic worth,

and to get a clearer understanding why Herzl and Herzl's dream so completely won the hearts of the masses of Jews throughout the world.

*Whence Come the Winds?
And Other Poems, by Milton
J. Goell, Dynamic America
Press, N. Y. 1941*

The author of this finely printed volume of poems is well known to Center members. He is one of the younger men in our community, greatly devoted to Jewish ideals of culture and service. Though Mr. Goell is a business man and not a professional writer, he has for many years devoted himself to poetry. This is his third published volume of verse. His work shows poetic feeling and fine understanding. He is particularly aware of the social ills that surround man, and his sensitive soul rebels at all evil that man beholds.

Mr. Goell has the gift of expressing deep thoughts in simple verse that brings home to everyone their reality and truth. Thus, in the poem "The Past is Ever Present," he writes:

"Who says the past is past?
The past is ever present in our minds,
Wherein experience, flowing in rich
streams,
Has built a well, which man calls
memory;
And what we think is dead is but at
rest,
As hidden fire in the volcano's maw,
And suddenly springs up, and lives."

One of the most stirring of the poems is "The Burning of the Books," which describes the Nazi vandalism of May 10, 1933.

"Where Come the Winds?" is affectionately dedicated to Goell's father, Jacob, who was a leader in our communal life. It will be read with delight by all who love poetry. In these verses are the outpourings of a fine poetic spirit.

*"Judah Halevi in Granada—A
Story of His Boyhood"
By Abraham Burstein,
Bloch Pub. Co., N. Y. 1941*

There are, alas, too few good books on Jewish themes written for young people. Rabbi Burstein is one of the few writers who has specialized in that field and who has given us a number of such worth while books. He has taken advantage of the 800th anniversary of the death of the greatest of the mediaeval Jewish poets, Judah Halevi, which is now being com-

memorated, to write a novel centering around the life of this great man. The book deals in particular with the youth of Halevi and with his adventures in Granada, Spain, where he spent many years as a student.

The story is told with great skill and will hold the attention of boys

and girls. Not only will they enjoy it, but they will also obtain a picture of one of the most interesting periods in our people's history, and an appreciation of the great contribution made to Jewish life and literature by the outstanding and unique personality—Judah Halevi.

By DR. ELIAS N. RABINOWITZ

*Haym Salomon, Son of Liberty,
by Howard Fast.
Julien Messner, Inc., 1941*

President Taft characterized Haym Salomon as "the Jew who stood by Robert Morris and financed the Revolution." It is indeed regrettable that a man whose devoted and self-sacrificing services for the cause of the American Revolution was ignored and never received adequate recognition. Haym Salomon was for a long time the forgotten man of American history. Whether it is because of the records of his deeds were lost, or whether it is because people are more interested in warlike acts of valor, the fact remains that posterity has forgotten to honor the memory of this slight and sickly Polish Jew. Even in our own Jewish Encyclopedia, there is no mention of this unusually noble man. The young American author, Howard Fast, therefore deserves credit for having written the historical novel, "Haym Salomon, Son of Liberty." This work ought to be made accessible to every reader, young or old, but it has its greatest appeal to the young folks, for whom presumably, it was intended.

The known facts of the life of Haym Salomon are meagre and often contradictory. He was born in Lissa, Poland, in 1740, but left the land of his nativity when a young man. It appears that he travelled widely and picked up a number of languages during his years of wandering. He came to America and settled in New York, where, in a few years, he amassed what was then considered a fortune. Because of his acquaintance with a number of European languages, he was employed as interpreter by the British army, then occupying New York. Here Fast's description of his life begins. He is accused by the British of having helped some deserters to escape, and of other serious offences, and is tried by a military court and sentenced to death. Through a clever trick, he is able to escape the noose. After many arduous adven-

tures he makes his way to Philadelphia, then capital of the United Colonies. Fast's narrative of his escape is very vivid and is the most interesting part of the story.

Penniless and worried about the fate of his wife and month-old son, Salomon arrives in Philadelphia, ragged and foot-sore. There is, however, a spark of genius in the man. Before long, he sets himself up as a banker and broker in the Quaker City. Here it is that his meteoric career as financier takes place. A shy, silent and unpretentious man, he gains the confidence of all. His art of creating a fortune out of nothing amounts almost to wizardry. But it is done for no egotistical purpose, not to enrich himself. His implicit faith in Washington and his struggling army of patriots, his devotion to the cause of human liberty, urges him to sacrifice his own interests. He becomes the money raiser, the financier of the Revolution. To Robert Morris, Superintendent of Finances of the Continental Congress he is indispensable. Though an ailing man, Salomon never stints his efforts or his private fortune when called upon to produce cash for the army.

The tragedy of Haym Salomon's life is that although he handled so much money, although he acquired riches through his many transactions, he left his family destitute upon his death in 1785. All his personal possessions went to the cause in which he so whole-heartedly believed.

J. N. F. AIDS CROPS

JEWISH National Fund land has played a vital part in the expansion of Palestine's produce. Potatoes of the Jordan Valley settlements went on the local market for consumption by troops and civilians. The abundant rains this season have also created expectations of an excellent grain crop, the highest yield in history. Increase, and in some cases doubling, of agricultural products represents part of the policy of the Jewish Agency.

THE NEWS OF THE MONTH

By LESTER LYONS

A DELEGATION of the Zionist Emergency Committee, led by Dr. Stephen S. Wise, conferred last month with leading government officials in Washington with the object of persuading the British government to permit the Jews in Palestine to be armed and to establish a Jewish military unit. Senator Robert F. Wagner has strenuously urged that the Jews of Palestine "be given the opportunity and the means to defend themselves." Stating that the threat to the security of Palestine was a matter of deep concern to many Americans, Senator Wagner said:

"The Jewish community of Palestine has proved to be one of the most important assets of the democratic cause in the Middle East. The loyalty of the Jewish community is not merely formal or passive, but intense and dynamic. It represents a force which, if utilized to the full, could play a vital part in that exceedingly important corner of the world."

A campaign to prevent the traffic of diamonds and other precious gems between Germany and the United States has been undertaken by the Joint Boycott Council. Precious stones representing the loot which the Nazis extracted from the countries occupied by them have been brought to this country by German agents and marketed by domestic concerns controlled or subsidized by the Reich. These gems have been transported regularly on Italian airliners to Brazil and have thence been brought to this country. A host of individual agents described as "floating dealers" have also engaged in trafficking in German jewelry. Industrial diamonds indispensable to the manufacture of precision instruments and armaments have been sent to Germany from this country through South America and Japan. A Diamond Industry Protective Committee is being organized by the Council for the purpose of detecting such traffic in these stones and of publicly denouncing and boycotting it.

Seven pilots have already been trained by the Hechalutz organization at its aviation school at Hightstown, New Jersey. This school, the

first Jewish aviation school in America, has been established only 6 months. These pioneers who are ready to serve in the American defense program are also looking forward to rendering aid in Palestine. They are to begin advanced training in July and make room for new candidates in the elementary course offered by the organization.

FIRST BAR MITZVAH IN ICELAND

Iceland recently celebrated its first Bar Mitzvah. The boy who was confirmed was the son of one of the Jewish officials with the British forces in Iceland. The Commander in charge of the forces permitted the celebration to be held in the British military barracks and presented the young man with a gift.

Members of Hashomer Hatzair in the United States, Canada and Mexico have resolved to establish a forest in Palestine dedicated to their fallen comrades in Europe and to the Jewish youth who continue their Zionist activity illegally in Nazi and Soviet-controlled Europe. The project—to be known as the Forest of the the Underground Movement—will be established on land to be given by the Jewish National Fund to the American colony, Ain Hashophat. It will consist of a number of groves, each representing a European city in which there had existed a branch of this Zionist pioneer youth movement.

A program of home defense against intolerance has been instituted by the National Conference of Christians and Jews. The organization and training of a country-wide network of speakers are included in this program. Dr. Everett R. Clinchy, President of the Conference, declared that the coming months will see renewed efforts by those opposed to our way of life to stir up religious and racial conflict as a trick to weaken and destroy this country. He said that "the imperative action for Americans in

this situation must be a conscious and united educational effort to keep America safe from dissension."

Governor Charles Edison of New Jersey has declared that the granting of relief and reconstructive help to the victims of Nazism in Europe and the rendering of support to the Jews in Palestine and refugees in this country through the United Jewish Appeal are a manifestation of devotion to democratic principles and traditions. Praising "the gallant efforts of the United Jewish Appeal to help their troubled brethren," Governor Edison said that the drive of this organization was a "campaign for humanity concomitant with America's 'all out' efforts in behalf of democracy."

At its 153rd General Assembly the Presbyterian Church of this country appealed to the Church to contribute its influence to reduce race prejudice in this country and abroad. A resolution of the Assembly declared: "We urge our churches to seek to foster in their communities the spirit that puts first our oneness as children of God, surmounting the differences between Jew and Gentile, black and white, Oriental and Occidental, foreign and American-born."

A recent raid by Belgium Nazis has resulted in the destruction of all Jewish synagogues in Antwerp. Jewish worshippers who fought off the attackers were given considerable assistance by friendly Christians. Many Belgian laborers are reported to refuse membership in unions organized by the Nazis into which Jews are not admitted.

The English military forces have 12 Jewish chaplains commissioned to render religious aid and assistance to the Jewish men in service. Additional Jewish chaplains serve the Jews in the Australian, New Zealand, Canadian and South African troops. These chaplains, who cover over 500 miles a week in the course of their duties, hold services at each camp where they arrive even if only two or three Jews are present.

The defense activities of the members of the Jewish Boys' Club in the East End section of London, consisting chiefly of youths under military age, have been strongly lauded by the British Minister of Education. The Minister declared that he was "truly encouraged by the perseverance and devotion with which the work is being preserved. This is Britain at her best. This club is showing itself fully worthy of Britain's finest hour."

Following a survey which showed that 1200 families were members of synagogues and that 900 had no attachment, 5 of the 6 synagogues in Louisville, Kentucky, decided to refuse services to all Jews not affiliated with a synagogue unless they could not afford to join. In discussing this resolution, the *Kentucky Jewish Chronicle* said that it "is nothing more than a conscience for those whose conscience in the matter of religious affiliation has gone to sleep. It uses the unwelcome, but in this case necessary, measure of force, and although far from the utopian solution for the situation (all Jews should affiliate of their own free will with one or another congregation), is a step which recalcitrant Jews have brought upon themselves."

In his editorial column in the *Day*, Dr. S. Margoshes commented on this action:

"If I were a leader of a Jewish congregation in Louisville, Ky., I would not try to force religion down the throat of every Jew by insisting that he become a member of a synagogue or a temple, or else. I would do just the opposite. I would throw the synagogue open to every Jew that might care to come in for any purpose or at any time. In this way I would have a better chance of bringing the message of the Jewish religion to all and sundry. At least this way I could hope to get some who come only on rare occasions to stay for the rest of the year. I am afraid that the action of the Louisville religious leaders will have the opposite effect. Instead of attracting Jews to the synagogue, it will drive them away."

The Hebrew Sheltering and Immigrant Aid Society has extended its activities so as to assist persons seeking the benefits of the Social Security Act. This new service consists of tracing and verifying the records of

arrival in the United States of the applicants for such benefits. The only way in which many former immigrants can prove their correct age is through these records.

A report concerned with the post-war problems of the Jews has been issued by the Research Institute on Peace and Postwar Problems sponsored by the American Jewish Committee. The problems to be studied include relief and rehabilitation, migration and colonization, political, economic and cultural status, and contacts with Jews in Latin-America. Exhaustive study of related topics is contemplated, such as the strength and resources of the Jewish people, minority guarantees, the problem of the stateless Jew, and Jewish-Arab relations in Palestine.

The wide-spread epidemics in Poland which have resulted from undernourishment, crowded housing and insufficient fuel and clothing have been blamed by the Germans on the Jews. The prevalence of typhus is being utilized for the most extravagant anti-Semitic propaganda . . . The death rate of Jews in enforced labor camps is said to reach 10%, of which 6% is attributed to illness and 4% to executions. In many instances Jews employed in building military works were shot upon completion of their labor. The barracks in the labor camps are unheated, and the workers are given insufficient or poor food and clothing and are beaten incessantly . . . The establishment of ghettos has been extended to additional cities. In Lublin, non-Jewish drivers are forbidden to convey Jewish passengers. In Kiclee, Jews employed outside the ghetto may not leave the ghetto individually but are led in groups, under the command of Nazi police, to their place of work.

The exhibition of an anti-Semitic motion picture in France has met with the strong opposition of leading members of the Catholic Church there. Protest was made by them to the Vichy Commissioner for Jewish Affairs at the showing of "Jew Suss," which is one of a number of films exhibited by the Nazis as part of their anti-Jewish program in the countries occupied by them.

Over 20,000 Jewish businesses in Holland were turned over to "Aryan"

THE DEFINITIVE SOLUTION OF THE JEWISH PROBLEM

Another "solution" of the Jewish problem has been offered by Alfred Rosenberg, notorious Nazi leader. This anti-Semite proposes the establishment of a "reservation" where all European Jews are to be interned and made "useful" under the supervision of special police.

an" hands during the year of Nazi occupation of that country. Most of these establishments had to be closed since the "Aryan" managers turned out to be incompetent.

A dispatch from Ankara states that formidable arsenals are being established among renegade Arabs in Palestine. Arms are being smuggled to these tribesmen by German agents at Iraq and Syria.

All Croats between the ages of 21 and 35 who are married to Jewish women have been directed by the new "independent" Croatian government to divorce their wives immediately.

A Swiss newspaper reports that the Nazi authorities have established an international committee representing all countries under Nazi domination to study the Jewish problem in Europe. The work of the committee will also include the devising of measures to eliminate the Jews completely as an economic factor in European life.

Sixteen anti-Jewish measures calculated to restrict considerably the economic activities of Jews in unoccupied France are being prepared by Xavier Vallat, Vichy's Commissioner for Jewish Affairs. Under these measures foreign Jews will be practically deprived of the ability to move about or earn a living.

A number of young Jewish sailors who had previously been on British and Palestinian boats sunk by enemy mines, are back in service on new boats. These seamen, who are graduates of the Zebulun Seafaring School of Tel Aviv, include first and second officers and second engineers. The heroism shown by these sailors in the course of their duty has earned the high praise of commanding officers of the R. A. F.

BROOKLYN JEWISH CENTER ACTIVITIES

Yeshivah College Confers Honorary Degree Upon Rabbi Levinthal Of Philadelphia

Rabbi Bernard L. Levinthal of Philadelphia, the father of our Rabbi, was awarded the honorary degree of Doctor of Divinity by the Yeshivah College in New York, at the commencement exercises of the college, held last Thursday afternoon.

The senior Rabbi Levinthal is cele-



Dr. Bernard L. Levinthal

brating this year the 50th anniversary of his rabbinate in Philadelphia. He arrived in America in 1891, having been called by the Jewish community of Philadelphia to accept the Rabbinic post left vacant by the death of his father-in-law, Rabbi Elazar Kleinberg.

Rabbi Lewittes to Assist in Enlarged Activities

Rabbi Mordecai Lewittes, who for the past few years served as the Principal of our Religious School and the Director of Youth Club activities, will during the coming year, assist Rabbi Levinthal in many other activities.

Among the most important of such projects will be the supervision of the Junior Congregation which meets on the Sabbath and holidays. Rabbi Lewittes, with the aid of our Hebrew

School teaching staff, will endeavor to plan such improvements in the children's congregation, which will attract many more of our boys and girls every Saturday and Holiday. It is to be hoped that the parents in our Center will realize the importance of this effort, and will cooperate wholeheartedly to achieve the success desired.

High Holy Day Seat Reservations

Reservations for seats for the coming high holidays may now be made at the office of the Center. Members who have purchased seats last year may have the same seats reserved for them this year, provided they inform the Center office not later than July 1st. Tickets are sold for both auditorium and synagogue.

Rev. Kantor, assisted by the well known Kadimah Singers will officiate in the Main Synagogue. Rabbi Levinthal will preach.

Seats for the auditorium are popularly priced, namely \$5 and \$6 each.

Hebrew School Holds Impressive Graduation Exercises

A very large audience filled the Main Synagogue on Monday evening, June 16th, to witness the graduation exercises of our afternoon Hebrew School. One of the principal features of the program was the address by the venerable Reverend Dr. Bernard Drachman who spoke both to the parents and to the graduates, of the important role that a Hebrew education plays in the life of our people. The program as rendered, was as follows:

- 1—Procession—Faculty, Graduates, Guests
- 2—"Star Spangled Banner" — Rev. S. Kantor and Audience
- 3—Introductory Remarks — Rabbi Israel H. Levinthal
- 4—Opening Prayer—Hebrew—Pearl Koenig
- 5—Selection—Rev. S. Kantor
- 6—Greetings—Mr. Frank Schaeffer Chairman, Committee on Hebrew Education
- 7—"Ethics of Our Fathers"—Hebrew—Leonard Greenberg

8—"The Lesson of Herzl"—Estelle Gabel

9—Psalm CXXI—Martin Feinberg

10—Presentation of Gifts

A. Gold Medal—Gift of Mr. and Mrs. Hyman Rachmil — by Joseph M. Schwartz, President of the Center, to Phyllis Serman.

B. Parent Teachers Association Gift—by Mr. K. Karl Klein, President of the Association, to Lewis Buchman.

C. Sisterhood Gift—by Mrs. I. Lowenfeld, President of the Sisterhood, to the members of the graduating class.

11—Poem — "Yefe Nof" by Judah Halevi—Lewis Buchman

12—Address — Rev. Dr. Bernard Drachman

13—Valedictory—Hebrew — Richard Koch

14—Valedictory—English — Phyllis Serman

15—Vocal Selections—Mendele Rokeach

16—Presentation of Graduates—Mr. Isaac Levitats

17—Distribution of Diplomas—Rabbi Israel H. Levinthal

18—Closing Prayer — Shepard Gindandes

19—"Hatikvah" — Cantor S. Kantor and the Audience.

U. S. O. Contributions Received at the Center

The Sisterhood is receiving contributions for the campaign on behalf of the United Service Organizations for the National Defense. The organization brings together six national agencies, namely: The Young Men's Christian Associations, the National Catholic Community Service, the Salvation Army, the Young Women's Christian Association, the Jewish Welfare Board and the National Travellers Aid Association. Please make checks payable to the United Service Organizations for National Defense, Inc. and forward it to the Center.

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Herman D. Raabin of 1331 Carroll Street on the loss of his mother, Marcia Raabin on June 20th.

Children of Sunday and Hebrew Schools Contribute to Charity Funds

The pupils in our Hebrew School and Sunday School have for several years been conducting a Keren Ami, known as the "Fund of My People," to which each child contributes weekly and which at the end of the year is distributed to many worthy causes. The sum of \$140 was raised this year by both of these funds. The representatives of the various classes of the schools met and made their assignments in answer to many appeals that they received. Among the causes to which they contributed are the United Jewish Appeal, the Youth Aliyah, the Hias, the Jewish Theological Seminary, the Jewish Blind, the Marrano Jews in Lisbon, the Falasha Jews, the consumptive children in Denver, the Yemenite children in Palestine, the YWHA in Jerusalem and a number of other worthy causes. The children hope that next year they will raise a far larger sum, and thus be able to be even more helpful.

Summer Gym and Baths Schedule

The following schedule is in effect in our Gymnasium and Baths Department for the summer months:

Monday	
Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	————
Tuesday	
Women	10 a.m. to 11 p.m.
Girls	3 p.m. to 5 p.m.
Wednesday	
Men	3 p.m. to 11 p.m.
Boys	3 p.m. to 5 p.m.
Women	10 a.m. to 3 p.m.
Girls	————
Thursday	
Men	5 p.m. to 11 p.m.
Boys	————
Women	10 a.m. to 5 p.m.
Girls	3 p.m. to 5 p.m.
Friday	
Men	1 p.m. to 6 p.m.
Boys	1 p.m. to 6 p.m.
Sundays and Legal Holidays	
Men	10 a.m. to 2 p.m.
Boys	2 p.m. to 5 p.m.

Holiday Gym Schedule

The holiday schedule will prevail in the gymnasium and baths departments on July 4th: Men 10 a.m. to 2 p.m.; boys 2 p.m. to 5 p.m.

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Special July 4th Program

3 Full Days \$12 to \$14

With Private Bath

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Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Abraham Bailey of 353 Ocean Avenue upon the occasion of the marriage of their daughter, Natalie to Mr. Herbert J. Kirshner on June 15th.

Mr. and Mrs. Charles Bellin of 1379 Carroll Street upon the marriage of their daughter Mrs. Harriet Bellin Zobel to Dr. Nathan Cherwin on June 16th.

Mrs. Rachel Goldberg of 1025 St. Johns Place on the marriage of her daughter Dora to Mr. Emanuel Boykoff on June 11th.

Mr. and Mrs. Samuel Goldberg of 706 Eastern Parkway on the occasion of the marriage of their son Robert to Miss Lenore Kramer on June 15th.

Dr. Max Goldstein of 334 New York Avenue on the marriage of his daughter, Esther to Dr. Leo Korchin which was celebrated at the Center on June 15th.

Mr. Mendel Hecht of 519 Montgomery Street on the birth of a son to his children Mr. and Mrs. Bernard Levin on June 15th.

Mr. Benjamin Kaplan of 1632 Carroll Street on the occasion of the marriage of his daughter Gertrude Kaplan to Mr. Bennett M. Berman at the Center on June 14th.

Mr. and Mrs. Morris Kramer of 446 Kingston Avenue on the engagement of their daughter Vivian F. Kramer to Mr. Abe Lucks.

Mr. and Mrs. George B. Rabinor of 1500 Carroll St. upon the birth of a daughter on June 17th. Congratulations are also extended to the grandparents, Mr. and Mrs. Pincus Glickman of 187 Beach 133rd Street, Belle Harbor, L. I.

Mr. and Mrs. Charles Safier of 362 Crown Street who celebrated the marriage of their son Arthur to Miss Rita Korenvaes on June 22nd, at the Center.

Mr. and Mrs. Benjamin Werbelowsky of 527 Crown Street on the occasion of the birth of a girl to their children, Mr. and Mrs. Adrian Udell on June 13th.

Mr. and Mrs. Louis Wolff of 1340 Lincoln Place whose daughter, Annette was married to Mr. Herbert Katz on June 22nd.

Bar Mitzvah of Nathaniel Gelbtuch

The Bar Mitzvah of Nathaniel Gelbtuch, son of Mr. and Mrs. Morris Gelbtuch of 208 Plaza Street will be celebrated at the Center this Saturday morning, June 28th. We extend our heartiest congratulations to the Bar Mitzvah and his parents.

Graduations

Hearty congratulations are extended to the following:

Beatrice E. Abelow, daughter of Mr. and Mrs. Samuel P. Abelow of 1098 Park Place on her graduation from New York University with the degree of B. S. Miss Abelow will enter the School of Retailing at N. Y. U. in the fall.

Mrs. Hilda Chinitz, daughter of Mrs. Lena Rosenman of 332 Albany Avenue on her graduation from New York University. She received a B. A. degree.

Vivian F. Kramer, daughter of Mr. and Mrs. Morris Kramer, of 446 Kingston Avenue who was graduated with a B. S. degree from New York University.

Judith Sorscher, daughter of Mr. and Mrs. Nathan Sorscher of 542 Crown Street on her graduation from the School of Business of C. C. N. Y. with the degree of B. B. A.

Jules Wiener, son of Mr. and Mrs. Isaac Wiener, of 68 Sterling Street who was graduated from Cornell University with a B. A. degree. Jules has received the commission of Second Lieutenant in the Officers Reserve Corps of the U. S. Army.

Doris Rita Stark, daughter of Mr. and Mrs. Samuel Stark of 693 Montgomery Street received her B. A. degree from Brooklyn College. Miss Stark is a graduate of the Center Hebrew School and is a member of the Sunday School faculty.



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Morning services at 7 and 8.
Sunday morning additional service
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Mincha services at 8:15 P.M.

Sabbath Services

Kindling of candles at 8:14 o'clock.
Friday evening services at 6:00
and 7:15.

Sabbath services, Parsha Shelah
Leka, will commence at 8:45.

Dr. Levinthal will preach on the
portion of the Law.

Class in Ein Yaakov, under the
leadership of Mr. Benjamin Hirsh,
at 5:00 P.M.

Mincha services at 6:00.

APPLICATIONS FOR MEMBERSHIP

The following have applied for mem-
bership in the Brooklyn Jewish Center:

Gluckstern, Simon

Restaurant Married
Res. 745 Lincoln Place

Bus. 135 Delancey St.

Proposed by Mrs. David Spiegel
and Joseph Goldstein

Halperin, Israel

Real Estate Married
Res. 225 Eastern Parkway

Proposed by A. R. Melker
and Hyman Aaron

Kaplan, Charles

Tobacco and candy Unmarried
Res. 39 Grafton St.

Bus. 1264 East N. Y. Ave.

Proposed by Solomon Goldwyn

Ross, George

Dentist Unmarried
Res. 201 Eastern Parkway
Bus. Same

Proposed by David Tannenbaum
and Bert Ross

Samuels, Harry I.

Physician Married
Res. 181 Rockaway Parkway
Bus. Same

Proposed by Samuel I. Samuels

Acknowledgment of Gifts

We acknowledge with thanks receipt
of gifts from the following:

Library

Harriet Farber

Prayer Books

Maurice E. Goldberg in memory
of Helen Nathan Goldberg.

Louis Kohn, in honor of the mar-
riage of his son.

Personal

Mr. and Mrs. Samuel Greenblatt
are touring the United States and are
at present visiting California.

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ATTRACTIVE RATES

THIS issue of the Brooklyn Jewish Center *Review* marks the end of Vol. XXII of our weekly and monthly publications.

We extend to all Center members and their families as well as to our readers best wishes for a pleasant and enjoyable summer.

Publication of the Center *Bulletin* and the *Review* will be resumed early in September.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Joseph Levine

of 263 Eastern Parkway on June 16, 1941.

To the bereaved family, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence.

THEODORE HERZL

To the faithful Hechler, his prophet, aid and friend, who was permitted to visit him, he said: "Give them all my greetings, and tell them that I have given my heart's blood for my people." As the afternoon deepened into evening he became more and more excited; he begged repeatedly to have his mother and children brought to him at once on their arrival. "Yes, dear Reich," he said to the secretary of the Congress office. "Soon you will have a great piece of work. Soon you will have to call a Congress together."

By Sunday morning, July 3, his condition had become worse. Pneumonia had set in on the left side, his heart had weakened, there were signs of approaching exhaustion. He kept imploring those about him to keep him alive until he could see his mother again. Once he sat up with an imperial gesture on his disordered bed, pointed proudly to the students who were on guard in his room and said to Dr. Singer, in a solemn tone of voice: "They are good, splendid men, my folk-brothers! You will see! They will settle in their own homeland!"

Continued from page 15

Finally, at midday, his mother arrived. Herzl, whom Dr. Werner had observed only a few minutes before in a condition bordering on collapse, sat up straight when she entered, his eyes wide open. He held out his hand to her, and said, in a calm tone of voice: "It's nice, dear mother, to have you here. You're looking well. I'm not looking so well, but that'll soon be over." He kissed his mother who, controlling herself, uttered some words of encouragement. When the two younger children, Hans and Trude, came in, he was almost cheerful. After a few minutes he sent mother and children out, and sank back, exhausted.

In the afternoon he felt better again. His wife spent some time with him, his mother could pay him a second visit, and he could receive his friends Marmorek and Kremenezky. Then he said, "And now, my dear friends, leave me." At five o'clock Dr. Werner, who had taken his eyes off the patient for a moment to prepare an injection, heard a deep sigh. As he whipped around he saw the head sink on the breast.

Herzl was dead.

*Gala
4th of July
Weekend
Celebration*

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MONTH - SEASON



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